

S O M E REFLECTIONS

On his Majesty's

PROCLAMATION

Of the 12th of February 1687 for a Toleration in Scotland,
together with the said Proclamation.

I. **T**He Preamble of a *Proclamation*, is oft writ in haſt, and is the flouriſh of ſome wanton Pen: but one of ſuch an Extraordinary nature as *this* is, was probably more ſeverely examined; there is a new designation of his *Majeſties Authority* here ſet forth of his *Absolute Power*, which is ſo often repeated, that it deſerves to be a little ſearched into. *Prerogative Royal*, and *Sovereign Authority*, are *Termes* already received and known; but for this *Absolute Power*, as it is a new Term, ſo thoſe who have coined it, may make it ſignify what they will. The *Roman Law* ſpeaks of *Princeps Legibus ſolutus*, and *Absolute* in its natural ſignification, importing the being without all Ties and Reftraints; then the true meaning of this ſeems to be, that there is an *Inherent Power* in the King, which can neither be reſtrained by *Laws*, *Promiſes*, nor *Oaths*; for nothing leſs than the being free from all theſe, renders a *Power Absolute*.

II. If the former Term ſeemed to ſtretch our Allegiance, that which comes after it, is yet a ſtep of another nature, tho one can hardly imagine what can go beyond *Absolute Power*; and it is in theſe Words, *Which all our Subjects are to obey without reſerve*. And this is the carrying obe-

dience many ſiſes beyond what the *Grand Seigneur* has ever yet claimed: For all *Princes*, even the moſt Violent pretenders to *Absolute Power*, till *Lewis the Great's* time, have thought it enough to oblige their *Subjects* to ſubmit to their *Power*, and to bear whatſoever they thought good to impoſe upon them; but till the Days of the late *Converſions* by the *Dragoons*, it was never ſo much as pretended, that *Subjects* were bound to obey their Prince without Reſerve, and to be of his Religion, becauſe he would have it ſo. Which was the only Argument that thoſe late *Apoſtles* made uſe of; ſo it is probable this qualification of the duty of *Subjects* was put in here, to prepare us for a terrible *le Roy le veut*; and in that caſe we are told here, that we muſt obey without reſerve; and when thoſe ſevere Orders come, the *Privy Council*, and all ſuch as execute this *Proclamation*, will be bound by this Declaration to ſhew themſelves more forward than any others, to obey without reſerve: and thoſe poor pretenſions of Conſcience, Religion, Honour, and Reaſon, will be then reckoned as reſerved upon their obedience, which are all now ſhut out.

III. Theſe being the grounds upon which this *Proclamation* is founded, we ought not only to conſider what conſequences are

now drawn from them, but what may be drawn from them at any time hereafter; for if they are of force, to justify that which is now inferred from them, it will be full as just to draw from the same premises an Abolition of the *Protestant Religion*, of the Rights of the *Subjects*, not only to *Church-Lands*, but to all *Property* whatsoever. In a word, it asserts a *Power* to be in the *King*, to command what he will, and an *Obligation* in the *Subjects*, to obey whatsoever he shall command.

IV. There is also mention made in the Preamble of the *Christian Love and Charity*, which his *Majesty* would have established among *Neighbours*; but another dash of a Pen, founded on this *Absolute Power*, may declare us all *Hereticks*; and then in wonderful *Charity* to us, we must be told, that we are either to *obey without Reserve*, or to be *Burnt without Reserve*. We know the *Charity* of that *Church* pretty well: It is indeed *Fervent and Burning*; and if we have forgot what has been done in former *Ages*, *France*, *Savoy*, and *Hungary*, have set before our eyes very fresh instances of the *Charity* of that *Religion*: While those *Examples* are so green, it is a little too imposing on us, to talk to us of *Christian Love and Charity*. No doubt his *Majesty* means sincerely, and his *Exactness* to all his *Promises*, chiefly to those made since he came to the *Crown*, will not suffer us to think an unbecoming thought of his *Royal Intentions*; but yet after all, tho it seems by this *Proclamation*, that we are bound to *obey without Reserve*, it is hardship upon hardship to be bound to *Believe without Reserve*.

V. There are a sort of People here tolerated, that will be very hardly found out: and these are the *Moderate Presbyterians*: Now, as some say, that there are very few of those People in *Scotland* that deserve this Character, so it is hard to tell what it amounts to; and the calling any of them *Immoderate*, cuts off all their share in this *Grace*. *Moderation* is a quality that lies in the mind, and how this will be found out, I cannot so readily guess. If a Standard

had been given of *Opinions* or *Practices*, then one could have known how this might have been distinguished; but as it lies, it will not be easy to make the *Discrimination*; and the declaring them all *Immoderate*, shuts them out quite.

VI. Another Foundation laid down for repealing all *Laws* made against the *Papists*, is, that they were enacted in *K. James the Sixth's* Minority: with some harsh expressions, that are not to be insisted on, since they shew more the heat of the penner, than the Dignity of the Prince, in whose name they are given out; but all these *Laws* were ratified over and over again by *K. James*, when he came to be of full Age: and they have received many Confirmations by *K. Charles the First*, and *K. Charles the Second*, as well as by his present *Majesty*, both when he represented his *Brother* in the year 1681. and since he himself came to the *Crown*: so that whatsoever may be said concerning the first Formation of those *Laws*, they have received now for the course of a whole hundred years, that are lapsed since *K. James* was of full Age, so many Confirmations, that if there is any thing certain in *Humane Government*, we might depend upon them; but this new coyned *Absolute Power* must carry all before it.

VII. It is also well known, that the whole Settlement of the *Church Lands* and *Tithes*, with many other things, and more particularly the Establishment of the *Protestant Religion*, was likewise enacted in *K. James's* minority, as well as those *Penal Laws*: so that the Reason now made use of, to annul the *Penal Laws*, will serve full as well for another Act of this *Absolute Power*, that shall abolish all those; and if *Maxims* that un hinge all the *Securities* of *Humane Society*, and all that is sacred in *Government*, ought to be lookt on with the justest and deepest prejudices possible, one is tempted to lose the respect that is due to every thing that carries a *Royal stamp* upon it, when he sees such grounds made use of, as must shake all Settlements what-

whatsoever; for if a prescription of 120. years, and Confirmations reiterated over and over again these 100. years past, do not purge some Defects in the first Formation of those *Laws*, what can make us secure: but this looks so like a Fetch of the *French Prerogative Law*, both in their processes with Relation to the *Edict of Nantes*, and those concerning *Dependences at Metz*, that this seems to be a Copy from that famous Original.

VIII. It were too much ill nature to look into the History of the last Age, to examine on what grounds those characters of *pious* and *blessed* given to the *Memory of Q. Mary* are built; but since *K. James's Memory* has the character of *glorious* given to it, if the civility due to the *fair sex* makes one unwilling to look into the one; yet the other may be a little dwelt on. The peculiar *Glory* that belongs to *K. James's Memory*, is, that he was a Prince of great Learning, and that he employed it chiefly in writing for his *Religion*: of the *Volume in folio*, in which we have his *works*, two thirds are against the *Church of Rome*; one part of them is a Commentary on the *Revelation*, proving that the *Pope is Antichrist*; another part of them belonged more naturally to his Post and Dignity; which is the warning that he gave to all the Princes and states of *Europe*, against the *Treasonable* and bloody Doctrines of the *Papacy*. The first Act he did when he came of Age, was to swear in person with all his family, and afterwards with all his people of *Scotland*, a *Covenant*, containing an Enumeration of all the *points of Popery*, and a most solemn renunciation of them, somewhat like our *Parliament Test*: his first Speech to the *Parliament of England* was Copious on the same subject: and he left a *Legacy of a Wish* on such of his *posterity* as should go over to that *Religion*, which in good manners is suppressed. It is known, *K. James* was no *Conquerour*, and that he made more use of his *Pen* than his *Sword*: so the *Glory* that is peculiar to his *Memory* must fall chiefly on his *Learned* and *Immortal Writings*: and

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since there is such a Veneration expressed for him, it agrees not ill with this, to wish, that his *Works* were more studied by those who offer such Incense to his *Glorious Memory*.

IX. His *Maj.* assures his people of *Scotland*, upon his certain knowledge and long Experience, that the *Catholicks*, as they are good *Christians*, so they are likewise *Dutiful Subjects*: but if we must believe both these equally, then we must conclude severely against their being *Good Christians*; for we are sure they can never be *Good Subjects*, not only to a *Heretical Prince*, but even to a *Catholick Prince*, if he does not *extirpate Hereticks*; for their beloved Council of the *Lateran*, that decreed *Transubstantiation*, has likewise decreed, that if a *Prince* does not *extirpate Hereticks out of his Dominions*, the *Pope* must depose him, and declare his *Subjects* absolved from their *Allegiance*, and give his *Dominions* to another: So that even His *Majesty*, how much soever he may be a *Zealous Catholick*, yet cannot be assured of their fidelity to him, unless he has given them secret assurances, that he is resolved to *extirpate Hereticks out of his Dominions*; and that all the Promises which he now makes to these poor wretches are no other way to be kept, than the assurances which the *Great Lewis* gave to his *Protestant Subjects*, of his observing still the *Edict of Nantes* even after he had resolved to break it, and also his last promise made in the *Edict*, that repealed the *Edict of Nantes*, by which he gave Assurances, that no Violence should be used to any for their *Religion*, in the very time that he was ordering all possible Violences to be put in execution against them.

X. His *Majesty* assures us, that on all occasions the *Papists* have shewed themselves *Good and faithfull Subjects to him and his Royall Predecessors*; but how *Absolute* soever the *Kings Power* may be, it seems his knowledge of History is not so *Absolute*, but it may be capable of some Improvement. It will be hard to find out what *Loyalty* they shewed on the occasion of the *Gunpowder Plot*, or during the whole progress of the

Rebellion of Ireland; if the King will either take the words of *K. James of Glorious Memory*, or *K. Charles the first*, that was indeed of *pious and blessed Memory*, rather than the word of the penners of this *Proclamation*, it will not be hard to find *occasions* where they were a little wanting in this their so much boasted *Loyalty*: and we are sure, that by the Principles of that *Religion*, the King can never be assured of the *Fidelity* of those he calls his *Catholick Subjects*, but by engaging to them to make his *Heretical Subjects* Sacrifices to their Rage.

XI. The King declares them capable of all the Offices and *Benefices* which he shall think fit to bestow on them; and only restrains them from *invading the Protestant Churches by force*: so that here a door is plainly opened for admitting them to the exercise of their *Religion* in *Protestant Churches*, so they do not break into them by force; and whatsoever may be the sense of the term *Benefice* in its antient and first signification, now it stands only for *Church Preferments*; so that when any *Churches*, that are at the Kings gift, fall vacant, here is a plain intimation, that they are to be provided to them; and then it is very probable, that all the *Laws* made against such as go not to their *Parish Churches*, will be severely turned upon those that will not come to *Mass*.

XII. His Majesty does in the next place, in the virtue of his *Absolute Power* / Annul a great many *Laws*, as well those that established the *Oaths of Allegiance and Supremacy*, as the late *Test*, enacted by himself in person, while he represented his Brother: upon which he gave as strange an *Essay* to the World of his *Absolute Justice* in the Attainder of the late Earl of *Argile*, as he does now of his *Absolute Power* in condemning the *Test* it self; he also repeals his own Confirmation of the *Test*, since he came to the *Crown*, which he offered as the clearest Evidence that he could give of his Resolution to maintain the *Protestant Religion*, and by which he gained so much upon that *Parliament*, that he obtained every thing

from them that he desired of them; till he came to try them in the Matters of *Religion*. This is no extraordinary Evidence to assure his People, that his *Promises* will be like the *Laws* of the *Medes and Persians*, which alter not; nor will the disgrace of the *Commissioner* that enacted that *Law*, lay this matter wholly on him; for the *Letter*, that he brought, the *Speech* that he made, and the *Instructions* which he got, are all too well known to be so soon forgotten: and if *Princes* will give their *Subjects* reason to think, that they forget their *promises*, as soon as the turn is served for which they were made, this will be too prevailing a temptation on the *Subjects* to mind the *Princes promise* as little as it seems he himself does; and will force them to conclude, that the truth of the Prince, is not so *Absolute* as it seems he fancies his power to be.

XIII. Here is not only a repealing of a great many *Laws*, and established *Oaths and Tests*, but by the Exercise of the *Absolute Power* a new *Oath* is imposed, which was never pretended to by the *Crown* in any former time; and as the *Oath* is created by this *Absolute Power* / so it seems the *Absolute Power* must be supported by this *Oath*: since one branch of it, is an obligation to *Maintain His Majesty and his Lawfull Successors* in the exercise of this their *Absolute Power* and Authority against all deadly, which I suppose is *Scotch* for *Mortalls*: now to impose so hard a yoke as this *Absolute Power* on the *Subjects*, seems no small stretch; but it is a wonderfull exercise of it to oblige the *Subjects* to defend this: it had been more modest, if they had been only bound to bear it, and submit to it: but it is a terrible thing so far to extinguish all the remnants of natural Liberty, or of a legal Government, as to oblige the *Subjects* by *Oath* to maintain the exercise of this, which plainly must destroy themselves: for the short execution by the Bow-strings of *Turkey*, or by sending orders to men to return in their heads, being an exercise of this *Absolute Power* / it is a little hard to make men swear to maintain the King in it; and if that

that Kingdom has suffered so much by the many Oaths that have been in use among them, as is marked in this Proclamation, I am affraid this new Oath will not much mend the matter.

XIV. Yet after all, there is some Comfort; his Majesty assures them, he will use no Violence nor force, nor any **Invincible Necessity** to any man on the account of his Persuasion: It were too great a want of respect to fancy, that a time may come in which even this may be remembred, full as well, as the Promises that were made to the Parliament after His Majesty came to the Crown: I do not, I confess, apprehend that; for I see here so great a caution used in the choice of these words, that it is plain, very great Severities may very well consist with them: It is clear, that the generall words of Violence and Force are to be determined by these last of **Invincible Necessity** / so that the King does only promise to lay no **Invincible Necessity** on his Subjects; but for all **Necessities**, that are not **Invincible**, it seems they must expect to bear a large share of them; Disgraces, want of Employments, Fines, and Imprisonments, and even Death it self are all **Vincible** things to a man of a firmness of mind: so that the Violences of torture, the Furies of Dragoons, and some of the Methods now practised in France, perhaps may be Included within this Promise; since these seem almost **Invincible** to humane nature, if it is not fortified with an Extraordinary measure of Grace: but as to all other things, His Majesty binds himself up from no part of the Exercise of his **Absolute Power** by this

Promise.

XV. His Majesty orders this to go immediately to the Great Seal, without passing thro the other Seals: now since this is counter-signed by the Secretary, in whose hands the Signet is, there was no other step to be made but thro the Privy Seal; so I must own, I have a great curiosity of knowing his Character in whose hands the Privy Seal is at present; for it seems his Conscience is not so very supple, as the Chancellors and the Secretaries are; but it is very likely, if he does not quickly change his mind, the Privy Seal at least will very quickly change its Keeper; and I am sorry to hear, that the L. Chancellor and the Secretary have not another Brother to fill this post, that so the guilt of the ruin of that Nation, may lie on one single Family, and that there may be no others involved in it.

XVI. Upon the whole matter, many smaller things being waved, it being extream unpleasant to find fault, where one has all possible dispositions to pay all respect, we here in England see what we must look for. A Parliament in Scotland was tryed, but it proved a little Stubborn; and now **Absolute Power** comes to set all right; so when the Closing has gone round, so that Votes are counted, we may perhaps see a Parliament here, but if it chancies to be untoward, and not to obey without Reserve; then our Reverend Judges will copy from Scotland, and will not only tell us of the Kings Imperial Power, but will discover to us this new Mystery of **Absolute Power**, so which we are all bound to obey without Reserve.

These Reflexions refer in so many places to some words in the Proclamation, that it was thought necessary to set them near one another, that the Reader may be able to judge, whether he is deceived by any false Quotations or not.

By the King.

A PROCLAMATION.

JAMES R.

JAMES the Seventh by the Grace of God, King of Scotland, England, France and Ireland, Defender of the Faith, &c To all and sundry our good Subjects, whom these presents do or may concern, Greeting. We having taken into Our Royal Consideration the many and great inconveniencies which have happened to that Our Ancient Kingdom of Scotland of late years, through the different persuasions in the Christian Religion, and the great Heats and Animosities amongst the several Professors thereof, to the ruin and decay of Trade, wasting of Lands, extinguishing of Charity, contempt of the Royal Power, and converting of true Religion, and the Fear of GOD, into Animosities, Names, Factions, and sometimes into Sacrilege and Treason. And being resolved as much as in Us lies, to unite the Hearts and Affections of Our Subjects, to GOD in Religion, to Us in Loyalty, and to their Neighbours in Christian Love and Charity. Have therefore thought fit to Grant, and by Our Sovereign Authority, Prerogative Royal, and Absolute Power, which all Our Subjects are to obey without Reserve; Do hereby give and grant Our Royal Toleration, to the several Professors of the Christian Religion aforementioned, with, and under the several Conditions, Restrictions, and Limitations aforementioned. In the first place, We allow and tolerate the Moderate Presbyterians, to Meet in their Private Houses, and there to hear all such Ministers, as either have, or are willing to accept of Our Indulgence altogether, and none other, and that there be not any thing said or done contrary to the Well and Peace of Our Reign, Seditious or Treasonable, under the highest Pains these Crimes will import; nor are they to presume to Build Meeting-Houses, or to use Out-Houses or Barns, but only to exercise in their Private Houses, as said is: In the meantime, it is Our Royal Will and Pleasure, that Field Conventicles, and such as Preach, or Exercise at them, or who shall any ways assist or connive at them,

shall be prosecuted according to the utmost Severity of our Laws made against them, seeing from these Rendezvous of Rebellion, so much Disorder hath proceeded, and so much Disturbance to the Government, and for which after this Our Royal Indulgence for tender Consciences there is no excuse left. In like manner, we do hereby tolerate Quakers to meet and exercise in their Form, in any Place or Places appointed for their Worship. And considering the Severe and Cruel Laws, made against Roman Catholics (therein called Papists) in the Minority of Our Royal Grand Father of Glorious Memory, without His Consent, and contrary to the Duty of good Subjects, by His Regents, and other Enemies to their Lawful Sovereign, Our Royal Great Grand Mother Queen Mary of blessed and pious Memory, wherein under the pretence of Religion, they clothed the worst of Treasons, Factions, and Usurpations, and made these Laws, not as against the Enemies of GOD, but their own; which Laws have still been continued of course without design of executing them, or any of them ad seipsum only, on Supposition, that the Papists relying on an External Power, were incapable of Duty, and true Allegiance to their Natural Sovereigns, and Rightful Monarchs; We of Our certain Knowledge, and long Experience, knowing that the Catholics, as it is their Principle to be Good Christians, so it is to be dutiful Subjects; and that they have likewise on all occasions shewn themselves Good and faithfull Subjects to Us, and Our Royal Predecessors, by hazarding, and many of them actually losing their Lives and Fortunes, in their Defence (though of another Religion) & the Maintenance of their Authority against the Violences and Treasons of the most violent Abettors of these Laws: Do therefore with Advice and Consent of Our Privy Council, by Our Sovereign Authority, Prerogative Royal, and Absolute Power, aforesaid, Suspend, Stop and disable all Laws, or Acts of Parliament, Customs or Constitutions, made or

or executed against any of our Roman-Catholick Subjects, in any time past, to all Intents and Purposes, making void all Prohibitions therein mentioned, Pains or Penalties therein ordained to be inflicted, so that they shall in all things be as free in all Respects as any of Our Protestant Subjects whatsoever, not only to exercise their Religion, but to enjoy all *offices*, *Benefices* and *others*, which we shall think fit to bestow upon them in all time coming: Nevertheless, it is Our Will and Pleasure, and we do hereby command all Catholics at their highest Pains, only to exercise their Religious Worship in Houses or Chappels; and that they presume not to Preach in the open Fields, or to invade the Protestant Churches by force, under the pains aforesaid, to be inflicted upon the Offenders respectively; nor shall they presume to make *Publick Processions* in the High-streets of any of Our Royal Burghs, under the Pains above-mentioned. And whereas the Obedience and Service of Our Good Subjects is due to Us by their Allegiance, and Our Sovereignty, and that no Law, Custom or Constitution, Difference in Religion, or other Impediment whatsoever, can exempt or discharge the Subjects from their Native Obligations and Duty to the Crown, or hinder Us from Protecting, and Employing them, according to their several Capacities, and Our Royal Pleasure; nor Restrain Us from Conferring Heretable Rights and Priviledges upon them, or vacate or annul these Rights Heretable, when they are made or conferred: And likewise considering, that some Oaths are capable of being wrested by Men of sinister Intentions, a practice in that Kingdom fatal to Religion as it was to Loyalty; Do therefore, with Advice and Consent aforesaid, *enact, annul and Discharge* all Oaths whatsoever, by which any of Our Subjects are incapacitated, or disabled from holding Places, or Offices in Our said Kingdom, or enjoying their Hereditary Rights and Priviledges, discharging the same to be taken or given in any time coming, without our special Warrant and Consent, under the pains due to the contempt of Our Royal Commands and Authority. And to this effect, we do by Our Royal Authority aforesaid, *stop, disable, and dispense* with all Laws enjoying the said Oaths, *Tests*, or any of them, particularly the first Act of the first Session of the first Parliament of King Charles the Second; the eleventh Act of the foresaid Session of the foresaid Parliament; the

sixth Act of the third Parliament of the said King Charles; the twenty first and twenty fifth Acts of that Parliament, and the thirteenth Act of the first Session of Our late Parliament, in so far allannerly as concerns the taking the Oaths, or Tests therein prescribed, and all others, as well not mentioned as mentioned, and that in place of them, all Our good Subjects, or such of them as We or Our Privy Council shall require so to do, shall take and swear the following Oath allannerly. *I A. B. do acknowledge / testifie and declare / that JAMES the Seventh, by the Grace of God, King of Scotland, England, France and Ireland, Defender of the Faith, &c. is rightful King, and Supreme Governour of these Realms, and over all Persons therein; and that it is unlawful for Subjects, on any pretence, or for any cause whatsoever, to rise in Arms against Him, or any Commissioned by Him; and that I shall never so rise in Arms, nor assist any who shall so do; and that I shall never resist His Power or Authority, nor ever oppose his Authority to his Person, as I shall answer to God; but shall to the utmost of my power Assist, Defend, and Maintain Him, His Heirs and lawful Successors, in the exercise of their ABSOLUTE POWER and Authority against all Deadly. So help me God.* And seeing many of Our good Subjects have, before Our Pleasure in these Matters was made publick, incurred the Guilt appointed by the Acts of Parliament above-mentioned, or others; We, by Our Authority, and Absolute Power and Prerogative Royal above-mentioned, of Our certain Knowledge, and innate Mercy, Give Our ample and full Indemnity to all those of the Roman-Catholick or Popish Religion, for all things by them done contrary to Our Laws or Acts of Parliament, made in any time past, relating to their Religion, the Worship and Exercise thereof, or for being Papists, Jesuits, or Traffickers, for hearing, or saying of Mass, concealing of Priests or Jesuits, breeding their Children Catholics at home or abroad, or any other thing, Rite or Doctrine, said, performed, or maintained by them, or any of them: And likewise, for holding or taking of Places, Employments, or Offices, contrary to any Law or Constitution, Advices given to Us, or Our Council, Actions done, or generally any thing performed or said against the known Laws of that Our Ancient Kingdom: Excepting always from this Our Royal Indemnity, all Murders,

Acts, Assassinations, Thefts, and such like other Crimes, which never used to be comprehended in Our General Acts of Indemnity. And we command and require all Our Judges, or others concerned, to explain this in the most Ample Sense & Meaning Acts of Indemnity at any time have contained: Declaring this shall be as good to every one concerned, as if they had Our Royal Pardon & Remission under Our Great Seal of that Kingdom. And likewise indemnifying Our Protestant Subjects from all Pains and Penalties due for hearing or Preaching in Houses; Providing there be no Treasonable Speeches uttered in the said Conventicles by them, in which case the Law is only to take place against the Guilty, and none other present; Providing also that they Reveal to any of Our Council the Guilt so committed; As also, excepting all Fines, or Effects of Sentences already given. And likewise Indemnifying fully and freely all Quakers, for their Meetings and Worship, in all time past, preceding the Publication of these Presents. And we doubt not but Our Protestant Subjects will give their Assistance and Concurrence hereunto, on all occasions, in their respective Capacities. In consideration whereof, and the ease those of Our Religion, and others may have hereby, and for the Encouragement of Our Protestant Bishops, and the Regular Clergy, and such as have hitherto lived orderly, We think fit to declare, that it never was Our Principle, nor will We ever suffer Violence to be offered to any Mans Conscience, nor will We use force, or Unvincible Necessity against any Man on the Account of his Perswasion, nor the Protestant Religion, but will protect Our Bishops and other Ministers in their Functions, Rights and Properties, and all Our Protestant Subjects in the free Exercise of their Protestant Religion in the Churches. And that We will, and hereby Promise, on Our Royal Word, to maintain the Possessors of Church-Lands formerly

belonging to Abbeys, or other Churches of the Catholick Religion, in their full and free Possession and Right, according to Our Laws and Acts of Parliaments in that behalf in all time coming. And We will employ indifferently all our Subjects of all Perswasions, so as none shall meet with any Discouragement on the account of his Religion, but be advanced, and esteemed by Us, according to their several Capacities and Qualifications, so long as We find Charity and Unity maintained. And if any Animosities shall arise, as We hope in God there will not, We will shew the severest Effects of Our Royal Displeasure against the Beginners or Fomenters thereof, seeing thereby Our Subjects may be deprived of this general Ease and Satisfaction. We intend to all of them, whose Happiness, Prosperity, Wealth and Safety, is so much Our Royal Care, that we will leave nothing undone which may procure these Blessings for them. And lastly, to the End all Our good Subjects may have Notice of this Our Royal Will and Pleasure, we do hereby command, Our Lyon King at Arms, and his Brethern Heralds, Macers, Pursuivants and Messengers at Arms, to make timous Proclamation thereof at the Mercat Cross of Edinburgh; And besides the Printing and Publishing of this Our Royal Proclamation, it is Our express Will and Pleasure, that the same be past under the great Seal of that Our Kingdom per saltum, without passing any other Seal or Register. In Order whereunto, this shall beto the Directors of Our Chancellery, and their Deputes for writing the same, and to Our Chancellor for causing our Great Seal aforesaid, to be appended thereunto, a sufficient Warrant.

Given at Our Court at Whitehall the twelfth day of Febr. 1687. and of Our Reign the third year.

By His Majesties Command

MELFORT.

God save the King.

F I N I S.